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The Privileges of the Capital.

The Capital of any country is to a greater or less extent the leader in social, literary, artistic, and educational matters as well as in the mere matter of government. This tendency is most pronounced in countries governed by a king or emperor, about whose person naturally gather those who have the wealth and leisure to investigate and patronize these forms of culture; and it is likely to be least pronounced in a democracy, where the capital merely means the city in which the representatives of the people foregather from the various provinces or states in order to legislate. This would apply only in part to the capital of France, for instance, although France is a republic; for Paris for many centuries was the capital of a monarchy and it was under the French kings that it became possible to say, "Paris is France." Other things being equal, the more absolute the monarchy the more will the national life center in the capital. Teheran is a larger fraction of Persia than Berlin is of Germany or than Tokyo is of Japan.

It is the object of the following paragraphs to show the relation existing between Seoul and the provinces. Korea may be called in truth an absolute monarchy in spite of the fact that a written constitution is said to exist. That document is lying on the shelf and to all practical purposes is non-existent. Absolute monarchy is a relative term, for, as everyone knows, the more "absolute" the monarchy the more the ruler is dependent, for his information, upon a certain set or coterie of men who can so control the sources of information as

actually to make the government an oligarchy. In any case Korea is an absolute monarchy and we are therefore ready to find that Seoul, which means simply "Capital," plays a very important part in Korean life. The whole country is often spoken of as the *p'al-do* or "Eight provinces," no reference being made to the capital; but in another, and very real, sense all Korea is divided into two parts, *Seoul* and *sigul*, or Capital and country. Every foot of Korean soil that is not in Seoul or its suburbs is *sigul*. In England, if a man were going from London to Manchester, it would hardly be proper to say he is going to the country, but in Korea any large provincial city is as truly *sigul* as the mountain fastnesses of Kang-wŭn Province. Not only so, but from whatever direction a man may be approaching Seoul he is always going "up" to Seoul. It would be very bad form for a Korean living in Puk-han, the mountain fortress 2,000 feet above the city, to say "I am going down to Seoul." Such a man would be considered crazy. Seoul is the *summit* of everything in Korea, at least in the Korean's eyes, and he can no more go *down* to it than a man could *descend* to the summit of Mount Everest.

Seoul is indeed the Mecca of all Koreans. Its splendors are the theme with which he charms his country neighbors on his return from the metropolis; and their wildest imagination cannot equal the grandeur of those broad streets and massive gates, the profusion of those tempting wares, the elegance of those costumes! Chong-no means as much to the Korean as Trafalgar Square does to the Englishman or the Place de la Concord to the Frenchman; indeed, it means more. The reasons for this may be briefly summed up as follows. They are not all such as we would be moved by, but they are the reasons which the Korean gives for preferring to live in Seoul rather than in the country.

(1) He is always near the court and thus stands some remote chance of coming to the notice of the king and securing official appointment. In many countries it frequently takes self-denial to accept a government appointment, specially a high appointment, but in Korea altruism surely has to find some other medium of expression. The only road to fame and wealth is official position. Even literary preeminence brings a man little fame until it has won government recognition.

(2) Seoul is the only place where he can study the methods of official life and thus make himself able to fill any position he may be called to. It is here that he must learn the ropes, or, perhaps we might better say, the wires.

(3) A man must live in Seoul, to hear the news. Journalism is yet in its infancy in Korea and wide-awake men who want to know what is going on are fatally tempted to leave their quiet country villages, where they hear only such shreds of news as may survive the telling of a hundred mouths, and go up to the capital where, as in ancient Athens, so many men spend their time simply in telling or hearing some new thing. Imagine if you can a resident of Chicago having to wait to hear news from New York, that has passed from mouth to mouth until it is about as much like its original self as a Korean hat would do, emerging from a free fight.

(4) Another advantage which Koreans believe the capital offers is the opportunity for sight-seeing. The capital is the only place where there is any considerable aggregation of wealth, and consequently it is the only place that can command the services of all kinds of public entertainers, such as jugglers, acrobats and the like. There are special places in the country where single forms of entertainment are worked up and can be seen in perfection, but Seoul is the only place where *all* kinds finally gravitate; for these special places in the country are only feeders to Seoul and find their only lucrative market here. Of all Korean words the word *ku-gyŏng* is the most typical, and it is the most baffling word to translate into English. It ranges all the way from "to take a peep at" to "to take a walk." It cannot be said to correspond to "look-see" for a blind man can *ku-gyŏng* with his finger ends. It is a psychological enigma involving the entire range of the perceptive faculties and implicating several of the more recondite of the mental processes. It baffles definition.

Now, to *ku-gyŏng* the capital is the height of the country-man's ambition. He will see there things that he never could hope to see in his country home and the novel experience will open up a whole new world for his memory and imagination to feed on. Put yourself in his place and think how it must affect him to hear that there are great cars, load-

ed with forty or fifty people thundering by at break-neck speed and without visible means of locomotion, while lighting flashes from point to point of an iron line high up in the air. Think how the imagination must halt at the description of a man coming down the street like a whirlwind balanced on an instrument with two wheels, one behind the other—wheels whose spokes are like gossamer threads and whose tires make no noise as they roll over stones or debris in the street!

(5) Some people consider Seoul the best place to live because the Seoul "brogue" is recognized everywhere while people from different provinces often fail to understand each other well. It is something like the mandarin dialect in China which is most widely known, since it is the official language of China. Now, in Korea there are no dialectic differences that could not be overcome in a few hours. People who live in Seoul know this and they have no difficulty in understanding people from every part of the peninsula; but the country man is peculiar in this that if you do not speak exactly his particular brogue, or else Seoul brogue, he will, as like as not, think at first that you are talking some foreign language to him. All Koreans think that Seoul people are in some sense cosmopolitan and they envy them their broader outlook.

(6) In no country do people look upon their capital as furnishing a truer standard of excellence. Does my coat set well? Yes, but it is not quite the Seoul cut. Is my gait all right? Yes, but it lacks the unctiousness and the abandon of the genuine Seoul stride. Are my servants up to the scratch? Fairly well, but they lack that ultimate scintilla of servility that is the hall mark of the metropolitan lackey.

(7) Another and more important consideration is that in times of famine the Seoul people are always the best supplied. If there is food anywhere in Korea it is bound to be found in Seoul. The year 1901 illustrated very perfectly this argument, for while many and many a country district was decimated by starvation, care was taken that rice be imported from abroad for the people of the capital. If a man lives in the country his district *may* be the one to feel the hard hand of famine, while if he lives in Seoul he is comparatively safe.

(8) Rebellion almost invariably breaks out in the country rather than in Seoul, and after harrassing perhaps a whole province and terrorized millions of people it dies away leaving the whole province under the suspicion of disloyalty. Under these circumstances the loyal people suffer the most, first from the hands of the rebels and second from the unjust suspicions of the government. Of the same nature is the argument concerning highway robbery. Occasionally a robbery takes place in Seoul but the capital is a paradise compared with many country localities where bands of desperadoes sweep down upon a village and put it to the torch, driving out the inhabitants, ravished of all their worldly goods and wanderers on the face of the earth. Such things have happened so frequently during late years and so much suffering has been caused that one wonders why the country people do not *all* come up to Seoul, and done with it.

(9) It has passed into proverb that a common man in Seoul is better off than a country gentleman. This is doubtless true if we take it for granted that both parties are fairly well-to-do. In these days the disabilities under which a common man of Seoul labors are so small that the country gentleman may well envy him his more than compensating advantages.

(10) The matter of education also comes to the fore. In the country one can find the ideal place for the study of the Chinese classics, but if one wants a genuine education, the capital with its free schools and its other opportunities for general culture as so overwhelmingly superior that the right minded Korean must yearn for the opportunity to get to Seoul where his sons can enjoy these advantages.

(11) One of the genuine advantages of metropolitan residence in the eyes of the Korean is the fact that in Seoul there are practically no taxes to pay. Now and again some specially rash official proposes that the houses or the merchants of Seoul be taxed, but it never comes to anything. It is one of the time-honored immunities of the people of Seoul. What taxation in the provinces means may be faintly gathered from an article on that subject which appeared in this Review some months ago, but that was merely the recognized and legal taxation. It is hardly necessary to go beneath the sur-

face, but we may be sure that immunity from taxation is a very real and cogent argument, and were it not for family ties and the powerful grip of local association one would not wonder if Seoul should have its millions instead of its thousands of inhabitants! Korean history and tradition are full of the indirection of the *ajuns* or prefectural yamen-runners; and Seoul would be a haven of rest to many an afflicted countryman.

(12) For all sorts of artisans and skilled workmen the capital offers the great advantage of the guild system. There is no carpenter, mason, silver-smith, farrier, joiner, jeweller, black-smith, wheel-wright, hatter, painter, cobbler or broker in Seoul who does not belong to his guild. Merchants in almost every line have their separate guilds. A Korean guild regulates wages, equalizes the work or trade among its various members and acts as a mutual accident, fire and life insurance company. Not only is there no competition between the different members but they treat each other with more than masonic consideration, and to be a member of such a guild in good and regular standing means regular work, good wages and substantial aid in case of temporary disability. Such guilds are practically unknown in the country, or at most are but very meager affairs. It is plain therefore that, other things being equal, an artisan of any kind is almost surely better off in Seoul than in the country. It is a good thing for Korea that "other things" are not "equal," for the equilibrium between the local attraction of the country and the centripetal attraction of the capital would be destroyed and chaos would result.

(13) The localization of industries is a marked feature of Korean life, and this rests not entirely upon any particular local fitness but originates doubtless from fortuitous circumstances. As we speak of Dresden china, Sheffield cutlery, Lyons silks or Bordeaux wines, so in Korea we find that paper is made almost exclusively in Chŭl-la Province, embroidered screens in P'yŭng-an Province, fans in Chŭl-la Province; but the only place where all these things can be found at the same time is Seoul. There is no other commercial center in Korea that pretends to rival the capital in the variety of goods exposed for sale.

(14) Until of late years the capital has attracted those who, with a moderate amount of capital, have been in search of a paying investment. And in very many instances this still holds good. For it should be remembered that business risks are very great in Korea, as is shown by the fact that even on good security the banker or money-lender can easily secure three per cent a month for his money. This means that the risk is great. While the business integrity of Koreans is fairly good, advantage is often taken of a creditor, and a defaulter has only to escape to the country with his ill-gotten gains to be perfectly safe from pursuit. This is why great emphasis is placed upon securing the person of any suspected individual and it also explains, and in a sense justifies, the law which makes a man's relatives responsible for his acts. It is not because the law deems the relatives to be criminals but because such vicarious punishment is a very strong preventative to crime. Now the reason why Seoul is by far the best place to embark upon any financial venture is because in so doing the adventurer almost always attaches himself to some more or less powerful official and shares with him the gains, receiving in return the protection which the official's name affords. That name is able, in ordinary cases, to shut the mouths of country magistrates and to make every thing run smoothly. There is probably not a foreigner of three years residence in Korea who has not been repeatedly asked to lend his name to some financial enterprise which is perfectly legitimate and good in itself but which cannot be attempted unless it be backed by some name, of which possible swindlers or extortioners will be afraid. In other words, commercial success in Korea still depends in too large a measure upon the possession of *kwŭnse*, or as political heelers call it, "influence." Thus it comes about that Seoul is the place where business openings are most frequently sought. To a certain extent this is being done away with since the opening of the foreign ports, for in these places honest business is much less in danger of molestation by blackmailers, or others of similar ilk.

(14) Another argument put forth by the Korean in favor of metropolitan residence is the belief that Seoul is the most healthful place of residence in Korea. This seems rather remarkable and yet it may be true. We know that

country villages are very often built in the midst of rice-fields where the air is always tainted and where drinking-water is almost sure to be worse even than in Seoul. It is probably true that far more malarial diseases and fevers are contracted in the country than in the capital. To this must also be added superior medical opportunities to be found in Seoul both on account of the native doctors and the foreign hospitals. All kinds of native medicines are to be found here and good medical service whether native or foreign.

(15) A very curious argument adduced by the Korean for preferring to live in Seoul is that it takes mail much longer to come up from the country than it takes to go down to the country. From a mathematical stand-point it would take as long to get an answer to a letter whether one lived in the country or the capital, but Koreans seem to think there is some special virtue in getting mail delivered to their correspondents promptly although the answers are slow in coming back. The mental process on which this is based is quite beyond us, but we are in duty bound to give the argument since it seems to count for something with the natives

(16) Another argument that has no little weight with the Korean is that in his belief the vicinity of Seoul is the best for grave sites. For those who make it their religion to treat the dead better than the living this naturally means a good deal, but the argument is strengthened and the solicitude explained by the fact that in the Korean's eyes the successful burial of a parent determines in large measure the fortunes of his descendants. How astute were those old sages who ensured their own imposing sepulture by teaching their children that such obsequies were their own (the children's) guarantee of good fortune!

(17) The last benefit to be derived from residents of Seoul that we shall name is one that appeals with special force to the good Confucianist. It lies in the fact that there are no Buddhist monasteries in the capital and that the hated hat of the monk is never seen there. To tell the truth, it seems to us unlikely that there are many Koreans to whom the antagonism between these cults is real and vital enough to affect him so strongly as this. Time was when Confucianist and Buddhist were the Guelph and Ghibeline of Korea

but today the lion and the lamb lie down together. This argument must surely be a traditional rather than an actual one.

It remains to consider briefly the reasons which would make a man prefer the country to the capital.

(1) The foremost of these is a government position in the provinces either as a governor or as a prefect. These are the stepping-stones to higher things and as such are eagerly sought, especially the position of country prefect. The governorships are generally given to men already high in office. Not infrequently is a governorship bestowed on a man in order to get him out of the way. More than one man has not dared to refuse a governorship though he knew it was only a graceful form of banishment.

(2) With all her educational advantages the capital has never produced many great literati. Yi Hang-bok is such a shining exception to this rule that it proves the truth of the statement. It is a common statement that he is the only one of the literati of first rank that received his education in Seoul. This tendency is a reasonable one, for to become a great student of Chinese absolute quiet and leisure are necessary, and the distractions of Seoul and the wide circle of acquaintances that one has here eat up the student's time and the very best results are impossible. For this reason it is to a certain degree unfortunate that the *kwaga* or national examinations were discontinued, for they brought up from the country hosts of young men eager to show their skill with the pen. Not a few of these men succeeded in obtaining their degree, and so Korean officialdom was constantly being rejuvenated by the infusion of new blood and the country people felt that that they had some use for Seoul after all. The discontinuance of these examinations broke the strongest cord of sympathy between the capital and the provinces and made each care less about what became of the other.

(3) A gentleman of independent mind who has only a small patrimony will naturally gravitate toward the country, for his income is not large enough for him to live with comfort in Seoul, though amply sufficient for the country; and moreover his status as a gentleman forbids his supplementing his income by working. If on the contrary he goes to the country he can live comfortably, if quietly, and his status of gen-

tleman will probably protect him from the rapacity of the yamen runners. A Seoul *yangban*, be he rich or poor, is looked upon with great respect by the rural population and he is sure to enjoy life better than in the capital. In fact a Korean proverb says that a poor gentleman of Seoul is more pitiable than a beggar.

(4) The country likewise attracts men of the lower class who have not wit enough to make their way in the capital. It has come down to the mere matter of daily food, and if they have spirit enough to resist a temptation to mendicancy, to which many in these days succumb, they will remember that there is plenty of hard work to do in the country that will keep them in food and shelter.

(5) Lastly we find always a certain number of men who are chronically dissatisfied with the way things go in the government and who shake off the dust of Seoul from their feet and go to the country and sulk. And besides these there are some hundreds who belong to the party out of power and fear that enemies will take advantage of their lack of influence to pay them back for oppressive acts that they themselves committed while in power. The country is the grand asylum for the sore-heads, the malcontents, and for those who do not subscribe to the inelegant but pithy proverb that "what is sauce for the goose is sauce for the gander."

In this connection it may be of interest to inquire to what part of the country a Seoul man would prefer to go if he could have his choice. Other things being equal his first choice would be Chŭng-ch'ŭng Province because, (1) so many gentlemen live there; (2) because it is not far from the capital; (3) because it produces an abundance of rice. His second choice would be Kyŭng-geui Province, the only reason being that it is close to the capital. His third choice would be Kyung-sang Province, because there is an abundance of rice. His next choice would be Chŭl-la Province, because he believes money circulates freely there; next comes Kang-wŭn Province, where he will find pure mountain water to drink and where the best of Korean medicines are said to be found. His next choice will be P'yŭng-an Province, though for a less creditable reason, since he is told that it is the best place outside of Seoul to have a good time. Whang-hŏ Province has little to commend

itself in the Korean's eyes, perhaps because of traditional prejudice against it for the sake of Songdo the former capital, but also because it is considered an unhealthy province. Last of all comes Ham-gyŏng Province whose population is looked upon by the people of Seoul as being the most countrified and illiterate of all the Koreans. To go to Ham-gyŏng Province is virtual banishment for a resident of Seoul.

If, however, we ask which governorship is the most sought after the list is reversed, for the governorship of Ham-gyŏng Province is the highest in the gift of the emperor. This is based not upon the natural importance of the province, whether in population, commerce, or geographical position but simply because it was the province from which the founder of the present dynasty came. After Ham-gyŏng come Kyŏng-sang and Chŭl-la Provinces, the garden of Korea, after which Kyŏng-geui is the most desirable because it gives opportunities to visit Seoul frequently. Chung-ch'ŏng Province comes low on the list because of the very reason which makes it a desirable place of residence for the private citizen, namely the large proportion of gentlemen living there. These country gentlemen consider themselves as good as the governor, and object to being taxed or governed except as their convenience may dictate. It makes a hard life for the governor. The P'yŏng-an governorship is important mainly because it is such a military center. Kang-wŏn is a sort of sinecure while Whang-hŏ foots the list since it is generally understood that it requires but small ability to govern that province.

Mudang and Pansu.

The ceremony of the *mudang* will be held as we have said either at her own house, at the house of the patient or at one of these shrines. The cheapest kind is the one held at the patient's house for then he furnishes all the food; the next dearer kind is that held at the *mudang's* house where she provides the food, and the dearest is the one held at a *tang*, for in addition to the food a certain sum must be paid as rental for the shrine. Every *tang* is owned by some man in its

neighborhood and anyone wishing to make use of it must pay him. Of the three kinds the most elaborate is at the *tang*, the next most elaborate at the patient's house and the least elaborate at the *mudang's* house. Many *mudangs* have *tangs* at their houses to be used in the way of business. If the ceremony is performed at a *tang* it is a sort of public function but there are many people who desire to make use of the *mudang's* services and still are ashamed to have it known; so they have her perform the ceremony at her own place and no one is the wiser, probably not even the patient. This is more often the case when a wife wishes to have a child cured but knows her husband will not allow her to go to a *mudang* for help. As a rule Korean women are more superstitious than the men, owing, probably, to their greater ignorance.

Let us suppose then that a man is ill, and a *mudang* has been paid her fee and has arrived, (always on foot). She enters the house and takes charge of affairs and sets out the food in order. She has brought an assistant with her, and when everything is ready, the assistant sits down with a sort of basket in front of her on which she scrapes with a piece of wood, making a sort of rattling noise. This is the special way in which a spirit is summoned by a *mudang*. At the same time the *mudang* calls on the spirit to come, meantime dancing about, leaping in the air and working herself up to a point of frenzy; when this point is reached the audience believes the spirit has joined the spirit of the woman and has taken possession of her body. When she speaks it is believed that it is the spirit speaking by her mouth. She screams out, saying what spirit she has become, what they must do to cure the man, what additional money must be given to make the cure effective and at last promising to make the patient well. The patient thanks the spirit and then, after leaping about in a frantic way while the spirit is supposed to be taking leave of the *mudang*, the latter suddenly becomes quiet and shows no effects of her spiritual visitation. She does not even try to make the semblance more complete by pretended exhaustion nor does she fall down like a dead person and gradually revive. The grossness of her employers' superstitiousness renders such finesse quite unnecessary.

After the ceremony is over the *mudang* and the people

of the home partake of the food that has been provided.

A second kind of *kut* is performed after a death. For three or four days after the person's demise his spirit is supposed to remain in the house though not in the dead body. In fact it is likely to stay until the body is buried. After that it may stay about the house for three years, more or less. It is believed that this spirit has some last words to speak by reason of its former occupant's illness. In order to give it an opportunity to make its valedictory remarks the services of a *mudang* will be required, for the spirit can use her as a mouth-piece. So a *mudang* is called, the fee being smaller than when sickness is to be cured. When she comes the food is set out, the assistant scrapes on the basket and the *mudang* summons the spirit of the dead person. She goes into no ecstasy nor does she leap and dance, but she sits down and acts in a normal manner. When the spirit gets control of her it speaks out announcing the fact that it is ready to make a communication. It then goes on to say what its desires and ambitions had been while it was a tenant of the clay. It expresses sorrow for the fact that it could not carry out its plans. It advises the remaining members of the family to live rightly and do well. At last it says that it will go. The members of the family all weep and say good-bye and thus the ceremony closes, after which they all fall to work on the food and clear the tables.

Another *kut* is celebrated after a dead man is buried. Death is supposed, in many instances, to be caused by some heavenly spirit who has sent his servant to summon the man to the regions of the dead. This servant spirit is called a *saja* or "messenger." As he is to conduct the dead man's spirit to kades the family call in a *mudang* and have her invite this messenger to the house where they pretend to feed him and beg him to lead their dead one's soul straight to the regions of the blest. They also call back the dead man's spirit for a last good-bye.

About a month and a half after a person's death they frequently have a special ceremony performed by the *mudang* at some shrine or *tang*. This is to help the departed spirit to get on the right side of the governor of the spirit land. Koreans believe, or at least a large fraction of them, that when

the spirit goes to the next world he will have a great deal of business to do under the command of the governor of that locality. It is a good thing, therefore, to do as one would do here, namely get on the right side of the "boss." The departed spirit has no means by which to secure this favored position; so his friends, who have not yet departed and who still have their hands upon the necessary wherewithal, attempt to do it for him. They pay the *mudang* a handsome fee, perhaps a hundred and fifty thousand cash or more, and she prepares a great feast and the relatives and friends all go to the *tang* or shrine with her. If the crowd is not too great they will have the ceremony inside the shrine, otherwise an awning will be spread outside to accommodate them.

The food is spread out and the *mudang*, clad in white clothes, goes into one of her "fits," as one may say and calls up the spirit of the departed friend. When the spirit is supposed to have possession of her the relatives of the dead man ask it whether in has met such or such a person in the land of the departed, perhaps a father or grandfather or perhaps a friend who has been dead a longer or a shorter time. The spirit answers all the questions very glibly, evidently not fearing any counter-testimony. Often the spirit promises to do something to help its friends who are still in the land of the living. So it appears that while the living are trying to help the dead the dead claim to have power to help the living. When this is finished the spirit of the dead relative is dismissed and the spirit ruler of the dead, who may be called the Judge of Hades, is called up. There are ten of these judges, one of whom may be called the supreme judge and the others a sort of associate judges. This is, of course, borrowed from Buddhistic demonology. It is the supreme judge who is now called up and consulted. Food is placed before him and he is asked to make it easy in the spirit world for the friend who has gone to that place. The judge invariably answers that he will be only too happy to do so, and he praises the food and the people who have offered it. After he has taken his departure the *mudang* calls up the special judge who has charge of the dead man's case and he is likewise treated to food and asked to help the dead man. He also returns a most flattering answer and gives the friends to understand that everything

will be done to make the dead man's post-mortem condition bearable and happy. When he has gone they call up the special spirit who guards the household of the man who has died. He is treated to food and then asked to be propitious to the household of the deceased. He is easily entreated and answers that he will watch over the interests of the household most assiduously. It may be he will warn the inmates of the house against some impending danger and tell them how they can avoid it. When these special spirits have been called up, consulted and dismissed any of the relatives of the dead man may be summoned for the purpose of consultation. Any of the relatives of the man who has paid for the ceremony may call up any of their dead friends they please and talk with them. It is really quite a reception or afternoon tea with the dead, lasting all day and into the night. This finishes the ceremony. Of course it will be borne in mind that all the talking on the part of these various spirits has been through the mouth of the *mudang*, who is generally a very good actress.

One of the most important duties of the *mudang* is to deal with the Kwe-yŭk Tā-sin or The Great Spirit of Small-pox. This is the only disease which enjoys the special oversight of a spirit all by itself. This indicates clearly that the Koreans place this disease in the foremost rank of all the evils to which flesh is heir. It is more to be feared than cholera or any other complaint, for it is always present in the community and its results are very fatal.

If there is a case of small-pox in the house, after the fifth day from the appearance of the disease no member of the household may comb his or her hair, wear new clothes, sweep the house, nor bring any goods into the house. The neighbors must not cut wood nor drive nails, for if they do the sick person will be badly marked by the disease. If anyone drives nails the disease will leave the patient blind. Nor must anyone in the neighborhood roast beans at that time, for this too will cause blindness to the sick person. If it be in winter and a drain is stopped up by ice it must not be broken open as this will leave the patient badly marked. If anyone in the house does any sewing it will cause intolerable itching for the patient. Nor must any sacrifices be performed, for this would mean that the ancestors of the sick person are called in

to plead in his behalf and this would prevent the small-pox spirit from eating the food that is set out for him by the family. The guardian spirit of the house must not be prayed to nor offered food at this time for it would disturb the small-pox spirit, whom it is necessary, above all things, to please. At this time the people of the house must eat clear rice, without black beans in it, for otherwise the patient's face will be "black" when he recovers. No animal must be killed at the house because if blood flows it will make the patient scratch and cause his blood to flow. No washing must be done nor wall papering, for this will cause the nose of the patient to be stopped up.

The danger of slaughtering animals during small-pox was well illustrated when the young prince was stricken with that disease in April last. The Government prohibited the slaughter of cattle for nine days.

After the ninth all these restrictions are removed except driving nails, wall papering and the killing of animals. The thirteenth day from the beginning of the disease is the day for the departure of the small-pox spirit. On that day a feast is spread for him. A piece of *sari* wood is made to personate a horse, a small straw bag is put on his back with rice and money inside. Then a red umbrella and a many-colored flag are attached and the whole is placed upon the roof of the house. This horse is provided for the spirit in taking its departure. This is done whether the case has ended fatally or not. On this thirteenth day a *mudang* is called in and she performs a ceremony at which she petitions the spirit to deal kindly by the family, let the sick man recover and not leave him badly marked. Thereafter for three months they do not drive nails nor paper walls.

(To be continued.)

The Hun-min Chong-eum.

CONTINUED FROM APRIL NUMBER.

In the second group, the linguals, we have ㅍ, ㅍ and ㅑ or t (d), t' and n, which are manifestly of the same class, the *n* being simply the nasal form of *t*.

In the third group we have ㅈ, ㅊ and ㅋ or p (p), p' and m. Here again we find the whole of the labial class of which ㅁ is the nasal member. The fourth group is called the dental group and consists of ㅅ, ㅆ and ㅈ, or *ch*, *ch'* and *s*, in which *s* is considered a softer form of *ch*. This is indicated, as well, in the shape of the two letters, the ㅈ being the ㅅ with the top line dropped. To show that the Koreans were scientifically correct it will be necessary to state that *s* is not an exact transliteration, for the Korean ㅈ is a sound lying half way between the sharp sibillant English *s* and the *ch* of the German as illustrated in the word "Ich." It may be otherwise described as a lisping pronunciation of our *s*. In other words, it is not pronounced by placing the very tip of the tongue against the teeth but by placing against the gums just above the teeth a point a little further back than the tip of the tongue. That is to say, the position of the tongue at the beginning of the enunciation of this sound is precisely the same as when the sound of *ch* is to be made. The only difference between ㅅ and ㅈ is that the first is a true consonant or *surd* while the second is a sibillant. It is the fact that the Korean ㅈ is about half way between our *s* and *sh* which makes some foreigners write it always *s*, others always *sh* and others, still sometimes one way and sometimes another. Most foreigners are of the latter class, for while there are very few who would write the word for "spirit" as *sin* there are still fewer who would write the word "mountain" as *shan*; though the fact remains that in each case the sound of ㅈ is identically the same.

We now come to the "throat" sounds or aspirates, and here we meet the obsolete character ㅎ. Now this group consists of the three letters ㅎ, ㅏ and ㅑ, and we know that in each group the first sound is hard, the second medium and the third soft. ㅎ we know is the exact equivalent of our *h*, and ㅑ we know has no particular sound but takes the place of an initial consonant. When a syllable begins with a vowel sound this ㅑ always precedes it, for no Korean syllable can begin except with a consonant or a substitute for one. But what is the ㅎ which we know must be hard? Let us look at the syllables that are used to illustrate it. We are told that ㅎ is the beginning sound of the syllable *eup*, that ㅏ is the beginning

sound of the syllable *hong* and that \circ is the beginning sound of the syllable *yok*. It seems to us that the σ must then represent the break in the throat when we begin a vowel sound. If we pronounce sharply the words "Ah," "Oh," "I," "in" or "ear" we will notice that each begins with an explosive action of the throat. This is the thing which was at first represented by the consonant σ . This is quite different from \circ which is said to be the beginning sound of *yok*. We will see that in this syllable it is impossible to begin with that explosive sound. It would seem as if originally the initial \circ could have been used only with syllables containing the *y* sound, for this only is incapable of being begun explosively, and yet the Koreans may have used the explosive or the non-explosive sound with any of the vowels.

There are two consonants left, as represented in the original alphabet. They are Ξ and Δ . They baffled the Korean powers of classification, and it is no wonder. Ξ is surely the black sheep in the fold, while Δ evidently caused so much trouble that it was ostracized. The letter Ξ is our letter *l*, broadly speaking. The letter *l* in English has itself caused trouble. It is called a "liquid," which is no more correct than to call *k* a *solid*. It has been called a half-vowel but no one has taken the pains to show us what the *other* half is. The truth is that *l* is as pure a vowel as *e* or *u* or *i* or *y* or *w*, and certainly a more open vowel sound than any of these, except it be the vowel *e*. The Koreans became entangled with it even as we did and they called it a "half-tongue" sound, and made it do duty sometimes as *l* sometimes as *r* and sometimes as *y*. It played the part of a menial and did any work that was required of it.

The lost letter Δ is called the "half-tooth" sound, and while its original use must be left to conjecture we can probably hit pretty close to it. As it is called a "half-tooth" sound we presume that it was pronounced with the tongue in nearly the same position as in pronouncing the other "tooth" sounds such as *ch* and *s*. Well, we find in Korean today a sound made with the tongue in almost that same position, but it is a sort of obscure nasal sound rather than a sibilant. It is found in the word meaning tooth, which is pronounced like *ny* but without giving the *n* its full force; that is, the tongue is not

placed in direct contact with the gums but is held a little away from them exactly as in pronouncing the letter Δ . At the same time the orifice left for the expulsion of the breath is so small that we get a semi-nasal effect. Let the reader try to pronounce the English word "knee" without touching the tongue to the gums or the roof of the mouth and he will pronounce the Korean word for "tooth" to perfection. We believe that the letter Δ was used to represent this obscure sound, but that it was so near the sound of ν that it was eventually dropped and ν used in its place. And yet we still find the Koreans pronouncing the word for "tooth" (니), for "yes" (네), for "king" (님금) or (님군), for "ancient" (넷), for "story" (니 야기), for "brow" (니 마), and a host of others, not with the proper ν sound but with this obscure half nasal. We believe there can be little doubt that this sound was originally represented by the Δ . A careful examination of the Thibetan, in which this character is also found, would probably throw light on this question; for there is no doubt that the Koreans derived their consonants from the Thibetan alphabet.

The vowels as given in the Hun-min Chōng-eum were the same as those in use to-day and need no special notice except to say that no mention is made of a long and a short quantity in the vowels a, e, i, o, and u, which is fundamental not only to Korean but to Japanese and many other of the Turanian languages, notably the Dravidian languages of India.

Special interest lies in the note which the Mun-hon Pi-go copies as coming from the scholar Yi Swi-gwang, that the Korean alphabet was made on the model of the Thibetan. Until a copy of the Hun-min Chōng-eum can be found we shall have to conclude that that book does not state that the alphabet was made from the Thibetan. This statement seems to have been first made by Yi Swi-gwang a century or more after the invention of the alphabet. Of course he must have seen or heard the statement somewhere in order to have transmitted it, but so far as we now know he is the first one to give this idea currency. The preface to the Hun-min Chōng-eum is quoted as saying, "They examined the Seal character and the 'grass' character of China." Yi Swi-gwang must have been a hardy man to say on his own responsibility not

only that the alphabet was modelled upon the Thibetan but that such an origin for an alphabet was contemplated long before King Se-jong took hold of the matter in earnest. In spite of what the preface to the Hun-min Chōng-eum says we incline to the opinion that Yi Swi-gwang had some evidence on which to base his statement. If it is true that the commission appointed by King Se-jong made use of the Thibetan alphabet why does not the preface to the Hun-min Chōng-eum say so? Unless some pretty substantial reason can be given why they should not say so we will have to conclude that the Thibetan characters were not considered. We will remember that the Koryū dynasty fell into decay and ruin because of a too close attachment to the Buddhistic cult. No one seemed to be able to distinguish between church and state, and this, as it always does, weakened the foundations of the realm. The wretched Sin-don was the climax and epitome of what Buddhism can do for a man, and his times show what it can do for a state. The main plank in the platform of the new regime was the relegating of Buddhism to its proper sphere and while Buddhism could not by any means be eliminated nor its hold on the people be materially loosened yet the government set its face uncompromisingly against it and did everything that could be done to discredit it. Such was still the state of affairs when Se-jong came to the throne in 1418 only twenty-six years after the founding of the dynasty. As the stated policy of the government was to discredit Buddhism, how was it possible to put out an alphabet confessedly based upon the Thibetan alphabet, which was found only in Buddhist books? It would have been to doom the alphabet from the very start as well as to stultify the government. These men therefore very wisely kept still about the Thibetan part of it and mentioned only the Chinese characters, from which the Korean vowels are evidently formed. Instead of saying Thibetan they spoke of the grass character, which is a rather indefinite term, since the Thibetan, as used in Korea, is itself a sort of grass character and was introduced from China.

When we turn however to the structure of the characters themselves we find from the very start the most convincing evidence of the influence of the Thibetan upon the minds of

the inventors of the Korean alphabet. Not only are Korean consonants, as used today, similar to the corresponding Thibetan characters, but the obsolete letters are found as well, the letter Δ being identical in shape with the Thibetan letter.

In one place the preface says that the shape of the letters was taken *from natural objects* and from the seal characters of China. In another place it says they were based upon the sounds of the letters. Where the grass character is mentioned it simply says that the seal character and the grass character were *examined* but it does not say positively that the grass character was used in forming the alphabet. On the whole there is a charming indefiniteness about it which was doubtless intentional and was meant to cover up the fact that the despised Buddhist characters had any part to play in the alphabet whatever.

Hen *versus* Centipede.

Song Ku-yŭn was a modest man, as well he might be, since he was only a *ye-rip-kun* or runner for one of the silk-shops at Chong-no. His business it was to stand on the street and, with persuasive tones, induce the passer-by to change his mind and buy a bolt of silk rather than something else he had in mind.

One day a slave woman came along and let him lead her into the silk shop. He did not expect he would get much of a percentage out of what such a woman would buy, but it would be better than nothing. When she had looked over the goods, however, she bought lavishly and paid in good hard cash. A few days later she came again and would listen to no other *ye-rip-kun* but Song, who felt much flattered. Again she bought heavily and Song began to hear the money jingle in his pouch. So it went on day after day until the other runners were green with envy. At last the slave woman said that her mistress would like to see him about some important purchases, and Song followed her to the eastern part of the city where they entered a fine large house. Song

was ushered immediately into the presence of the mistress of the house, rather to his embarrassment ; for, as we have said, Song was a modest man and this procedure was a little out of the ordinary for Korea. But the lady set him at his ease immediately by thanking him for having been of such help in making former purchases and by entering upon the details of others that she intended. Song had to spend all his time running between her house and the shops.

One day the lady inquired about his home and prospects, and learning that he was a childless widower suggested that he occupy a part of her house so as to be more conveniently situated for the work she had for him. He gratefully accepted the offer and things kept going from bad to worse, or rather from good to better, until at last he married the woman and settled down to a life of comparative ease.

But his felicity was rudely shocked. One night as he was going homeward from Chong-no along the side of the sewer below "hen bridge," he heard his dead father's voice calling to him out of the air and saying, "Listen, my son, you must kill the woman though she is beautiful and seems good. Kill her as you would a reptile."

Song stood still in mute astonishment. It was indeed his father's voice and it had told him to kill the good woman who had taken him out of his poverty and made him wealthy, who had been a kind and loving wife for more than a year. No, he could not kill her. It was absurd.

The next night he passed the same way and again he heard the wierd voice calling as if from a distance, "Kill her, kill her like a reptile. Kill her before the seventeenth of the moon at dusk, or you yourself will die." This gave Song a nervous chill. It was so horribly definite. The seventeenth at dusk. That was only ten days off. Well, he would think it over ; but the more he thought about it the less possible it seemed, to take the life of his innocent wife. He put the thought away, and for some days shunned the place where, alone, the voice was heard. On the night of the sixteenth he passed that way and this time the unearthly voice fairly screamed at him. "Why don't you do my bidding. I say, kill her or you will die tomorrow. Forget her goodness, look not upon her beauty. Kill her as you would a serpent ; kill her—kill—kill."

This time Song fairly made up his mind to obey the voice and he went home sad at heart because of the horrible crime that his father was driving him to. When, however, he entered the house and his wife greeted him, hung up his hat and brought his favorite pipe, his grim determination began to melt away and inside of an hour he had decided that, father or no father, he could not and would not destroy this woman. He was sure he would have to die for it, but why not? She had done every thing for him and if one of them must die why should it not be he rather than his benefactress? This generous thought stayed with him all the following day and when the afternoon shadows began to lengthen he made his way homeward with a stout heart. If he was to die at dusk he might as well do so decently at home. Everything was just as usual there. His wife was as kind and gentle as she always had been, and sudden death seemed the very last thing that could happen.

As the fatal moment approached, however, his wife fell silent and then got up and moved to the farther side of the room and sat down in a dark corner. Song looked steadily at her. He was so fortified in his mind because of his entire honesty of purpose that no thought of fear troubled him. He looked at her steadily, and as he looked, that beautiful, mobile face began to change. The smile that always had been there turned to a demon's scowl. The fair features turned a sickly green. The eyes glared with the same wild light that shines in the tiger's eyes. She was not looking at him but away toward another corner of the room. She bent forward, her hands clutching at the air and her head working up and down and backward and forward as though she were struggling for breath. Every fibre of her frame was tense to the point of breaking and her whole being seemed enveloped and absorbed in some hateful and deadly atmosphere. The climax came and passed and Song saw his wife fall forward on her face with a shudder and a groan and lie there in a state of unconsciousness. But he never moved a muscle. He felt no premonition of death and he would simply wait until the queer drama was acted out to a finish.

An hour passed and then he heard a long-drawn sigh, and his wife opened her eyes. The frenzy was all gone and

all the other evil symptoms. She sat up and passed her hand across her brow as if to wipe away the memory of a dream. Then she came and sat down beside her husband and took his hand.

"Why did you not do as your father's voice ordered?" Song gave a violent start. How should she know?

"What—what do you mean?" he stammered, but she only smiled gravely and said:

"You heard your father's voice telling you to kill me but you would not do it; and now let me tell you what it all really means. You have acted rightly. Your own better nature prevailed and frustrated a most diabolical plot. That was not your father's voice at all but the voice of a wizard fowl that has been seeking my destruction for three hundred years. Don't look incredulous for I am telling you the truth. Now listen. For many a long century I was a centipede but after passing my thousandth year I attained the power to assume the human shape; but, as you know, the hen and the centipede are deadly enemies, and there was a cock that had lived nearly as long as I but who never had succeeded in killing me. At last I became a woman and then the only way to kill me was to induce some man to do it. This is why the cock assumed your father's voice and called to you and urged you to kill me. He knew that on this night at dusk he must have his last fight with me and he knew that he must lose. So he sought to make you kill me in advance. You refused and what you have just witnessed was my final conflict with him. I have won, and as my reward for winning I can now entirely cast off my former state and be simply a woman. Your faith and generosity have saved me. When you go to your office tomorrow morning go at an early hour, and as you pass the place where you heard the voice look down into the sewer and you shall see, if you need further evidence, that what I say is true."

Song assured her that he needed no further proof and yet when morning came he showed that curiosity is not a monopoly of the fairer sex by rising early and hurrying up the street. He turned in at the Water-gauge Bridge and passed up alongside the sewer. He looked down, and there at the bottom lay an enormous white cock that had lived

over four centuries* but now had been vanquished. It was as large as a ten-year-old child and had it lived a few years longer it would have attained the power to assume human shape. Song shuddered to think how near he had come to killing his sweet wife and from that day on he never ate chickens but he set his teeth into them with extraordinary zest.

Editorial Comment.

Now that the matter of the establishment of a government bank in Seoul has become the acknowledged policy of the powers that be it is only fair to look this possibility squarely in the face and make the best of it. Whether the government will make or lose by it in the long run is their own lookout. What we want to know is whether the effect upon the mass of the Korean people will be beneficial or otherwise. Of course a successful currency is a matter of faith. If the currency be coin the faith is exercised in believing that the intrinsic value of the metal is up to par, and if it is a paper currency the faith is exercised in believing that the paper is and will continue to be redeemable in coin. It takes a certain degree of patriotism to make a currency a genuine success. During the past four decades there have been great fluctuations and changes in Korean money. We passed from the old time *yŏp* to the *tang-ho* and thence to the Mexican dollar; then to the silver yen and later to the paper yen, after which the copper cent and the much maligned nickel made their appearance. Last of all there has appeared the paper currency issued by the First Bank of Japan. If we look at the country as a whole we will find that the vast majority of the Korean people still cling to the *yŏp*. The *tang-ho* came and went, for it is no longer five cash but is reckoned only equivalent to the *yŏp*. And in fact we might imagine this old-time piece glorying in its survival and saying "nickels may come and nickels may go, but I go on

* This seems almost impossible and we should doubt it but for the protical evidence sometimes adduced on the table.

forever." Now it takes less faith to handle the *yŭp* than any other money circulating in Korea, for in the first place each piece is only one; it does not claim to be five or ten or a hundred but just one. You can't get back of that nor below it. You can't afford to counterfeit it and you can't debase it much without its going to pieces between thumb and finger and "giving you dead away." There has never been made a coin in Korea that would compare with it for honesty. And the people know it. Their ideas may be crude but it is with the people that you must reckon. You've got to give them money that they like if you want it to "go." Now, the constant deterioration in coinage during the last thirty years has not tended to give the people confidence in those who do the financing for the government. Most of them would still prefer to take six horse loads of cash in payment of a bill rather than receive a little piece of paper with a promise to pay on it.

If therefore this government is to establish a bank and put out a paper currency it must look well to gaining the confidence of the people. So much money has been minted of late under the mistaken idea that money can be "made" by simply coining it, that the people will want to know whether this is a repetition of that process or whether they will receive a paper currency which will pass at par some years hence as well as now. Whether the people can be made to believe this or not we do not venture to guess, but we state it merely as one of the questions that must be faced.

Across Siberia By Rail.

In the following paragraphs we propose to give a few practical suggestions which will be helpful to those who may be purposing to go to Europe by way of Siberia. These suggestions are made from personal observation. Some of them will be already familiar to the readers of the *Review* but we give the whole story in order to be on the safe side.

In the first place the question arises as to how to get to Dalny, the terminus of the Railway. There are several ways.

(1) There is a boat leaving Nagasaki every Thursday noon and running direct to Dalny. (2) There is a boat starting from Shanghai about the same time direct to Dalny. (3) One can take the Japanese boat from Japan *via* Fusan and Chemulpo and go to Chefoo and thence to Dalny either by the same steamer or by a Russian boat that runs almost every day from Chefoo to Dalny *via* Port Arthur. It starts always at ten o'clock P. M. and arrives at Port Arthur at eight the next morning; leaves there at noon and gets to Dalny at four P. M.

There are frequent changes in the running of the through express trains. Until lately there has been only one a week, on Sunday, but at the present time, May 1st, there are two which start on Tuesdays and Saturdays respectively, at eleven o'clock P. M. How long this will continue seems very indefinite.

In the second place the subject of exchange demands attention. The yen and the rouble are of practically equal value but if yen are brought to Dalny they will be subject to a discount at the bank of some three four or five per cent. On the other hand I bought roubles with yen in Chefoo from the native exchangers (not the banks) at *par*, thus saving five per cent.

On arriving at Dalny great difficulty will be experienced in getting around. There are extremely few people who know any English or even French. If you simply say "Hotel" to the ricksha man he will probably take you to the Dalny Hotel which will doubtless be full, as there are but sixteen rooms. These are almost always occupied. Then you will want to find another but there is no one at the Hotel Dalny who speaks English and you should tell your ricksha man to take you to the *Hotel Russie* which is second class but fairly comfortable so far as rooms are concerned. The hotel rates are about the same at either place, two roubles and a half or three roubles for a room alone. You pay for each meal separately. Breakfast costs about eighty *kopeks* (or cents), dinner (always at noon) one rouble and supper eighty kopeks. I would advise anyone to take their meals at the Hotel Dalny even if stopping elsewhere for a room.

The United States Consul lives at the Hotel Dalny. It is very difficult to get around Dalny without speaking Russian. The post office is very near the Hotel Dalny. The station is

at the end of the street facing the entrance of this hotel. The ticket office is not directly at the station but in one of the buildings near by. The trains start at eleven in the evening and the ticket office is not open until ten. The train will be lying at the station on a side track and you can carry your hand luggage to it any time during the afternoon and stow it in a compartment, though this is a little irregular. Fifty kopeks or so in the hand of the guard will smoothe away all such difficulties. No ticket can be bought right through to Moscow at the present writing but it is said this will be changed next July. Now you pay to the station called "Manchuria" on the Russian border, the price being 108 roubles for first class and 67.50 roubles second class. There you change cars for Lake Baikal but the fare from Manchuria to Baikal I cannot discover but the complete fare second class from Dalny to Moscow is 178.60 roubles. The Manchurian section has not been "taken over" yet by the Russians officially and the fare is higher than it will be next July when the whole road is under one management.

As to the train. The cars are very fine and there are two second class, one first class, one dining and one baggage car on each train. The dining car is very handsome and the fare is excellent. It costs three roubles a day for the three meals, and it is cheap enough. One can patronize a buffet if one prefers and buy much or little to suit the fancy. In the first class compartments there is room for two but in the second there are upper berths, making a possible four; but unless the train is crowded there will be no more than two in a compartment. One can take five or six good-sized bags into the car with him but if luggage is put into the baggage car, all over one *pood* (36 lbs) will cost at the rate of 17.60 roubles per *pood* to Moscow. Practically an unlimited amount of hand baggage can be carried free in one's compartment but everything should measure under two feet and a half long by eighteen inches wide.

The cars are very wide, the compartments being five and a half feet wide by six long and a full ten feet high. The windows are not as large or as numerous as those in the American palace cars but there are enough for practical purposes. The windows are all double. The cars are all "vestibuled" with

closed-in passage between. There is practically no difference between first and second class. There is better carpet on the floor and better wood in the casing but practically they are the same.

There is no bath-room with tub on the train nor is there any car corresponding to the American library or drawing-room or smoking car.

It was Saturday night at eleven o'clock that we pulled out from Dalny. During the night we passed through a barren stone-strewn region, though not particularly mountainous, but in the morning we came out into an open plain stretching away to the west as level as a table to the very horizon while the view was bounded on the east by a chain of mountains some five miles away. It is a magnificent farming country and resembles strongly the level fields of Iowa or Illinois. At any moment of the day there were thousands of trees visible in every direction. They were mostly willows but there were also many pines and some hard wood trees. These were mostly in the vicinity of villages or of graves. The whole country is one vast wheat and barley field. It was too early in the season to judge from the sprouting grain just what kind it was but evidently wheat and barley largely predominated. Every foot of land was under cultivation excepting the water-courses and the grave-sites. The Manchurians are very careful cultivators and if there had only been hedges or fences one might have supposed he was in France or England. The farmers were busy every where, some plowing, others harrowing and still others rolling the drills with stone rollers. The beasts of burden or of draught were mostly donkeys or mules though sometimes cows or bullocks were in evidence.

We came to a station about once each half hour, stopping at each one some five minutes or more. The stations are all substantially built of brick or stone and at almost all of them active building operations were going on. We gradually left the mountains until they showed only a blue line on the far eastern horizon.

About nine o'clock breakfast was in order, though it could be gotten much earlier, no doubt. A glass of rather good coffee with plenty of bread and butter lowered the exchequer by sixty cents.

At ten o'clock we arrived at an important town where an ancient pagoda lifted its time-worn head a short distance behind the station. It was an octagonal pagoda rising some ninety feet, the lower half being without extending roofs but having niches with sitting figures on alternate faces of the octagon while the upper half had fourteen overlapping roofs. We ascended to the platform and leveled a pair of field-glasses at the pagoda but were immediately accosted by a cossack who pointed at the glasses and said something in Russian. Not knowing what he said and thinking it impossible that such an innocent act should be forbidden we walked on to the end of the platform and again looked through the glasses only at the pagoda. This time a sargeant approached and made it quite evident that field-glasses were barred. Nothing was said by the guard on the train against looking with the glasses from the windows. There seemed to be no cameras among the passengers and even if there had been it was quite evident that they could not be used. As we passed out of this station we found that it was partially fortified and field guns and embankments appeared. Perhaps this is why the field-glasses were unacceptable.

All day long the speed of the train was almost the same as that between Seoul and Chemulpo, or an average of something like twenty miles an hour between stations. This is a liberal estimate. Much of the time it was slower than this.

It was evident that the prevailing winds in this region are from the south, for every tree in sight inclines toward the north, especially the willows.

(To be continued)

News Calendar.

Recently what appears to be outposts of the Seoul Peddler's Guild have been noticed in the vicinity of the present imperial palaces.

Viscount Aoki former Japanese Minister for foreign affairs arrived in Chemulpo on April 20th, and came to Seoul the same day. The Viscount had traveled in China investigating conditions there and while in

Seoul favored the Japanese residents with an account of his experiences and impressions. He visited the sights of Seoul, was entertained at a banquet by the Imperial Household Department, and left for Japan on April 26th.

The Postal Department has established telephonic connection from Seoul with Chemulpo, Songdo and Pyeng-yang. This has proved so popular that the Department has issued a regulation that persons intending to use the 'phone must purchase a ticket and wait their turn at the instrument. No favor will be shown on the ground of rank or social standing.

Mr. C. O. Miller, a prominent merchant of Stamford, Conn., and a member of the Board of Missions of the Methodist Episcopal Church, spent the early part of May in Seoul, the guest of the Mission of that Church. Mr. Miller was accompanied by his wife, and his son Mr. Carl Miller. Their daughter Miss Sara H. Miller has been for a year past a missionary in Korea under the Woman's Foreign Missionary Society of the Methodist Episcopal Church. A nervous breakdown having necessitated her return Mr. Miller and his family came to Korea to accompany the daughter on her journey.

Among the guests at the recent annual meeting of the mission of the Methodist Episcopal Church was Miss C. A. Carnahan of Pittsburg, Penn., a prominent missionary worker who is traveling around the world visiting the various mission fields.

The Home Office has telegraphed the provincial officials in Kyŭng-sang to immediately send from the rice received as government tax 10,000 bags to the Ham-kyung provinces to relieve the distress of the people there, due to the failure of the rice crop last year.

Yi Yun-eung, a student of the French school, employed his leisure during the winter in drawing a map of Korea. It will shortly be published.

A telegram from the Korean Prefect at We-ju states that the Russian troops located in the District of An-tong are about to cross the Yalu for the purpose of protecting the forestry concessions recently made by Korea.

Germany has raised her representation in Seoul to the rank of a Legation the first Minister Resident being His Excellency Herr C. von Saldern who arrived April 24th to take up the post. He immediately requested an Audience for the purpose of presenting his commission to the Emperor.

Dr. jur. H. Weipert who has so honorably filled the post of Kaiserlicher Consul in Seoul has returned to Germany on a well earned furlough. Dr. Weipert has a host of friends in Seoul who part with him with genuine regret and wish him a safe journey and a pleasant holiday.

His Excellency Attilio Monaco, Minister Resident and Consul General of Italy arrived in Seoul April 29th.

His Excellency A. Pavlow, Conseiller d'Etat, Envoy Extraordinary and Minister Plenipotentiary of Russia with Madame Pavlow arrived in Seoul May 11th.

The interest of the Koreans in the emigration to Hawaii continues, several small parties of farmers, some of them accompanied by their families, having left to seek employment. An absurd suggestion has been made that they would be subject to slavery on going to the United States, but only the most ignorant people would credit such a report. Nothing approaching slavery or enforced contracts is allowed in the United States or its possessions and the government exercises the closest supervision over emigrants both as to the conditions under which they enter and the treatment they receive.

A large number of soldiers who had been ordered into Seoul to take part in the ceremonies in connection with His Majesty's Jubilee have returned to their posts.

The illness of Prince Yung the youngest son of His Majesty continuing to occasion anxiety, the Imperial Household Department ordered all public works to cease for three months.

The Special Commissioner Yi Eung-ik who investigated the charges against the Roman Catholic Christians in Whanghai, having finished his work and compiled his report, returned to Seoul on April 24th.

The young prince Yung Chun-wang having recovered from his illness the following gifts were bestowed by His Majesty upon the Board of Medicine: To Yun Yong-sun (the Prime Minister) one horse and Korean \$100; to Yi Kon-su one grade higher of rank and \$80; to Kim Tok-han, the rank of Ka-wi Tai-bu and \$60; and various rewards to officials of lower rank.

A telegram from the prefect of We-ju the border city at the mouth of the Yalu informs the Foreign Office that Russian soldiers stationed at Andong in Manchuria had crossed into Korea for the purpose of protecting the recent forestry concessions of the Russians along the Yalu. We are creditably informed however that this is incorrect.

The prefectural Yamen of Kim-saug in Kangwan was destroyed by fire about the 21st of April.

Min Yung-don, Korean envoy to the Court of St. James, has sent an urgent plea to be relieved of his post on the ground of poor health.

Table of Meteorological Observations,

Seoul, Korea, April, 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 00 centigrade	Thermometer in open air in Meteorological Cage, Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters	Relative Moisture of air in percentage	Rainfall, Millimeters
1	756.1	8.2	4.0	6.2	76.6	0.7
2	759.7	8.7	4.0	5.8	69.6	-
3	762.2	11.6	7.0	4.5	46	-
4	764.1	9.3	3.0	4.1	48.6	-
5	763.4	7.6	3.5	5.2	69	-
6	762.3	11.1	4.0	5.7	61.0	-
7	760.1	13.0	4.0	6.4	59.6	-
8	758.8	14.5	4.5	6.8	57.	-
9	757.5	14.3	8.5	8.1	60	-
10	757.3	13.2	6.0	8.5	76.3	-
11	759.0	11.4	4.5	6.4	65.	-
12	766.5	13.2	7.5	5.3	50.0	-
13	763.8	12.3	9.0	5.6	54.3	5.0
14	758.5	10.9	9.0	8.6	88.3	8.7
15	758.5	10.8	7.0	7.8	82	-
16	761.1	11.4	7.0	5.2	56.3	0.4
17	763.1	10.1	5.0	5.2	59	-
18	763.2	9.3	3.0	6.0	70.0	-
19	762.4	12.7	7.0	7.3	68.3	-
20	755.9	16.5	9.5	7.4	55.	-
21	756.2	13.7	9.0	6.2	56	-
22	761.3	17.7	7.0	7.3	53	-
23	759.5	13.9	9.0	7.5	66.6	-
24	753.4	11.0	8.0	8.8	50.0	4/9
25	752.0	12.0	8.5	7.7	74.3	12.4
26	757.3	12.9	8.5	7.3	67.6	-
27	761.2	14.1	8.0	7.3	59	-
28	756.7	11.8	9.5	7.5	74	1.5
29	758.4	9.9	3.5	5.9	66.6	0.6
30	758.8	10.8	4.5	5.3	59.3	-
31	-	-	-	-	-	-
Av.	759.6	11.9	6.4	6	64.0	1. 77.2 A. 2.6.

Barometer	Temperature of Air	Relative Moisture	Rainfall
Maximum.....766.5	Maximum.....17.7	Minimum.....46.0	Maximum on.....47.9
Date.....12	Date.....22	Date.....3	Date.....24
Minimum.....752.0	Minimum.....3.0		
Date.....25	Date.....4		

TOTAL OF DAYS.						
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant
8	-	-	-	1	-	-
					18	5
					Clear	Strong wind
						6

Calm	N	NNE	NE	ENE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW
24	2	0	5	4	17	0	1	0	2	2	2	3	23	1	0	0
0	2	0	20	41	0.2	0	2	0	2	6	40	11	5.4	2	0	0

KOREAN HISTORY.

An unscrupulous man named Yu Yong-gyŭng was the court favorite at this time. The state of affairs at the capital was anything but satisfactory, the reason being that the strife of parties rendered honesty and fairness impossible. It was a constant fight to gain the king's ear and, having gained it, to turn out all enemies and put in personal adherents.

In they year 1605 the Japanese again asked that a treaty be made and that Korea send an envoy to the Japanese court. The king complied and sent the same monk, Yu Chung, ordering him to look carefully into the matter of the military strength of the Island Empire and the distance by boat. He returned the followiug year bringing with him, it is said, three thousand Koreans who had been taken to Japan from time to time during the invasion. The Korean accounts tell us nothing of the booty that the Japanese carried away to Japan during the war, nor of the transportation of Korean artisans and their employment in Japan in teaching the making of pottery and other works of use and art, but we may well believe the Japanese reports, that assert that immense amounts of treasure were carried away and that the making of the beautiful Satsuma ware was an outcome of the teaching of Korean artisans.

This year was also signalized by a fierce conflict between the savage tribe of Hol-cha-on, north of the Tu-man River, and the government troops under Gen. Song U-gil. The latter crossed the river by night and attacked the main settlement of the tribe and utterly destroyed it, and effectually broke up the tribe. Great quantities of goods which had been stolen from the border settlements were also recovered.

We are now on the threshold of events which led up to a very painful period in Korean history. It will be remembered that the king had no heir by the queen and had therefore nominated to the throne his heir by a concubine, the Prince Kwang-hŭ. This was a man of violent temper, bad instincts, corrupt, selfish, careless of the public good. When therefore

the king, in the fortieth year of his reign, was presented with a son by his queen, his delight was as great as was the chagrin of the heir apparent. According to law it was impossible to set aside the man already nominated, but now that the king finally got the boy he had been looking for so long, his feelings got the better of his judgment and he was bent upon having the child receive all the honors due to the future wearer of the crown. So he sent out the order that officials should come to the palace and do obeisance as when an heir to the throne is born. This was the most impolitic thing he could have done, for it aroused all the hatred there was in the Prince Kwang-hā, who had for so many years looked upon his eventual occupancy of the throne as fully assured, and who saw in these demonstrations of affection on the part of the king a latent desire to change the decree which had already gone forth. If the king really desired to set aside that decree he should have sent to Nanking and had the Emperor do it, but it was not so to be, and the infant boy entered the world with one deadly enemy ranged against him, whose first act would be to put him out of the way. Nor was it the boy alone who gained the hatred of this prince. The queen herself became the object of his special hatred, and the official who sent forth the order that honor should be done to the infant

The Japanese kept urging their point, that relations of mutual benefit be resumed, and kept protesting their good intentions toward Korea. The king had just received an envoy bringing gifts and a congratulatory letter from the king of the Lin Kiu Islands, in which grave doubts were cast upon the intentions of the Japanese, and an offer of assistance was made in case of another invasion. But the king seems not to have put faith in these doubts, and replied, to the reiterated request of the Japanese, that an envoy would be sent to Japan, when the men who desecrated the royal graves beyond the Han River should be sent to the Korean Capital for punishment. The Japanese went home, but returned late in the fall bringing two men bound, whom they delivered over as being the ones demanded. But these were mere boys who themselves urged the fact that they were still babes in arms when the deeds of which they were charged had been committed. The Prime Minister urged the king to send them

back to Japan, but the favorite, Yu, persuaded the king to have them beheaded, after which Yō U-gil, Kyōng Sūn and Chung Ho-gwan were sent as an embassy to Japan. Meanwhile Iyeyasu in Japan had deposed the son of Hideyoshi and usurped his place. So when the embassy arrived in Japan they were received with the utmost coldness, and the usurper said, "Who asked that envoys might be exchanged between Japan and Korea? But now that you are here we will receive you." The treatment that they received was bad almost beyond description. As a sample of the way the Japanese baited them it is related that the Japanese brought a dish filled with ordure sprinkled with something the color of gold-dust, and when the Koreans innocently put their hands in the dish, supposing that it was some form of food, the Japanese had a good laugh at their expense. The Koreans did not appreciate this sort of practical joke, and forthwith returned to Korea.

Late in the autumn the aged king was taken sick and all knew that the end was near. The conditions were not propitious. The young prince was only two years old and Prince Kwang-hǎ was fierce in his resentments and jealous of anyone who should attempt to block his path to the throne. The people were in a very uneasy frame of mind. The king had gone either too far or not far enough in the advocacy of the infant prince, and now he felt that he was leaving the child to the tender mercies of a relentless enemy. He therefore called in the Prime Minister and said, "Everything looks dark ahead and I am dying. I suppose the Prince Kwang-hǎ must become king?" But the Prime Minister dared not answer the question as the king wanted it answered, and hung back. By so doing he sealed his own fate. There were only two things for him to do, either to boldly advocate the claims of the child or else boldly advocate those of Prince Kwang-hǎ. By doing neither he made an enemy of the one and spoiled the chances of the other, and thus signed his own death warrant. As it happened, Prince Kwang-hǎ had an elder brother, but why he had not been nominated to the throne we are not told. This prince, named Im-hǎ, was now induced to make the attempt to wrest the reins of power from his brother so as to save the people from what they feared at

the hands of Prince Kwang-ha, but the latter got wind of the plot and the elder prince was summarily banished, together with all his coadjutors.

So matters went on until one day in early spring of the following year, 1608, when a servant came from the king's private rooms saying that he was dying. All the officials assembled at the palace. It is said that Prince Kwang-hā had become impatient at the tenacity of life shown by the aged king and had assisted nature in taking him off, but this, we may surmise, is rather a general deduction from the character of the man than a proved charge, and this prince has so much else to answer for that we may well give him the benefit of the doubt and conclude that the king reached his end by natural causes alone. The assembled noblemen sat in the room adjoining the one in which the king lay dying. Presently a eunuch brought out a note which read thus, "When I am dead let Prince Kwang-hā be kind to the infant boy." When the ministers had read it they sent it to the prince. Soon another note came from the sick room, "To the seven ministers of state; I am dying. I have but one cause of anxiety; the boy is young and I shall not be here to see him come to manhood. Let him be tenderly cared for." This was the end. The king turned to the wall and expired.

Upon hearing the welcome news the Prince Kwang-hā hastened to assume the position he had coveted so long. His first act was to send the Prime Minister Yu Yōng-gyūng into banishment. Then he sent an embassy to China to announce his accession to the throne. The Emperor replied, "Why is not the elder son, Prince Im-hā, made king?" and sent a commission to inquire into the matter. Prince Im was brought from Kyo-dong Island to which place he had been banished. One of the creatures of the newly crowned king advised that the head only of Prince Im be brought, but the aged Yi Hang-bok opposed it so strongly that the king dare not follow his inclination; but when Prince Im was brought he was "made up" for the occasion. He was unkempt and filthy, his clothes were in rags and the very sight of him decided the unsuspecting commissioner and he ordered the wretched man to be sent back to his place of banishment at once. For fear of further complications and to satisfy his vengeful nature, the king sent

a secret messenger to the prefect of Kyo-dong and had Prince Im poisoned in prison. He next proceeded to kill the banished Prime Minister, and then had his body brought to the center of the capital and cut in half lengthwise.

The Japanese had for several years been pressing for the resumption of the old-time relations, half diplomatic and half commercial, which had been carried on through the southern port of Fusan. Now in the first year of the reign of Kwang-hā, consent was gained and Yi Chi-wan for Korea and Gensho and Yoshinao for Japan met and worked out a plan for a treaty. The Japanese insisted that all three of the ports which had formerly been open should again be opened, but this was peremptorily refused and only Fusan was opened. The number of boats that could come annually was reduced to twenty. Great diplomatic agents from the Shogun were allowed to stay in Korea one hundred and ten days. The agents from any daimyo of Japan could stay eighty-five days and special agents could stay fifty-five days. The strictness with which the Koreans bound down the Japanese as to number of ships and men and length of stay, and the refusal to open three ports, show that Korea was doing this all more as a favor than by demand, and history shows that at any time she felt at liberty to withdraw support from them. The amount of rice and other food that Korea granted was hardly more than enough to support the embassy when it came.

It will be remembered that the king was the son of a concubine and not of the queen. He now went to work to depose the queen and set up his mother, though now dead, as real queen. He gave his mother the posthumous title of Kong-sǒng Wang-ho and sent the deposed queen into semi-banishment to the Myǔng-ye Palace in Chong-dong, where the king now resides. This act was looked upon as utterly unfilial and godless by the officials, and they almost unanimously censured his harsh treatment of this woman.

The next three years were spent in killing off all who had been specially favored under the last king, excepting the venerable Yi Hang-bok, who stood so high in the esteem of the people that even the wicked king did not dare to lay hands upon him. One method of getting rid of objectionable people was to promise release to some criminal if he would swear that

he had heard the men conspiring against the king; but the king's thirst for blood could not be quenched so long as the young prince was living. The latter was now six or seven years old. No one dared to make a move against him openly, but the officials knew that if they wanted to become favorites with the king it could be done only by suggesting some plan whereby the boy could be killed without bringing on a general insurrection. It was accomplished as follows. Pak Eung-sū, a well-known resident of Yū-ju became a highwayman. He was captured and taken to Seoul for trial. After he had been condemned, Yi I-ch'ŭm the court favorite sent to him in prison and said, "You are to die to-morrow, but if you will declare that you and several other men have conspired to depose the king and place the young prince on the throne you will not only be released but rewarded as well." When therefore the king received the written confession of the wretch he feigned surprise but instantly caught and executed the principals named. His satellites also urged that he must kill the young prince and his mother, for they must surely be privy to the plot. And her father too must be beheaded. The king did not dare to go to these lengths all at once, but he began by beheading the queen's father, and banishing the boy to Kang-wha. When the men came to take him he hid beneath his mother's skirt but the brutal captors pushed her over and dragged the lad away. These acts enraged the people almost beyond endurance and memorials poured in upon the king from people who preferred death itself to permitting such acts to go unchallenged. The king however answered them one and all by killing the writers or stripping them of rank and banishing them.

As the boy had been separated from his mother and banished to Kang-wha, he could be dealt with at pleasure. His death would remain unknown for a time, and the matter would pass by unnoticed. So in the following year, at the instigation of Yi I-ch'ŭm, the magistrate of Kang wha put the boy in a small room, built a roaring fire under it and suffocated him, an extreme of barbarity which the world can hardly parallel. The news soon spread among the officials. Scores of memorials poured in upon the king who answered them as before by banishment and death.

Chapter IV.

The king insulted ... the "Mulberry Palace" ... plot against the Queen Dowager ... her indictment ... she is degraded ... inception of the Manchu power ... China summons Korea to her aid ... troops despatched ... first battle with the Manchus ... Korean treachery ... Koreans make friends with the Manchus ... the Manchu court ... a Manchu letter to the king ... its answer ... Manchu rejoinder ... message to Nanking ... Chinese refugees ... a Korean renegade ... the Queen intercedes for China ... Chinese victory ... Manchu cruelty ... offices sold ... plot against the king ... king dethroned ... Queen Dowager reinstated ... reforms ... a thorough cleaning out.

With the opening of the year 1615 the king further revealed his hatred of the deposed and degraded queen by publishing broadcast the statement that she had gone to the grave of his mother and there, by practicing sorcery against him, had tried to bring evil upon him. This also brought out a loud protest from all honest men, and banishment followed. Even the children on the street spoke insultingly of the tyrant saying that he was afraid of the imps at the Myŭng-ye Palace, but had let his mother stay there with them though he himself would not go near the place. The king feared everyone that was honest and upright even though they had nothing to say. His own cousin, Prince Neung-ch'ang, whose younger brother afterward became king, was a perfectly peaceable and harmless man, but the king feared him and could not rest satisfied until he had gotten his satellites to accuse him of sedition and had suffocated him in a heated chamber on Kyo-dong Island. About this time a monk, named Seung-ji; gained the confidence of the superstitious king and induced him to build the In-gyŭng Palace which is commonly known among foreigners as the "Mulberry Palace." To do this, thousands of the houses of the common people were razed and heavy taxes were levied throughout the country; and yet there was not enough money. So the king began to sell the public offices. Some were paid for in gold, others in silver, others in iron, and still others in wood, stone or salt. The

people derisively called it the *O-hŭng*, referring to the "Five Rules of Conduct" of the Confucian Code. The boys also made up a popular song which ran as follows, "Did you give gold, or silver, or wood for yours?" and they put the officials to shame by shouting it at them as they passed along the street.

Yi I-ch'ŭm, the favorite, could not rest until he had carried out his master's wish and had invented some way to destroy the degraded Queen. Finding no other way to accomplish this, he at last descended to the following trick. He instructed a man named Hŭ Kyun to write a letter to the imprisoned queen purporting to be from some party in the country, proposing a scheme for deposing the king. This letter was thrown over the wall of the queen's enclosure and there found by the servants of the crafty plotter. The king was ready to believe anything against her and this letter fanned his hatred into flame. Yi I-ch'ŭm followed it up by joining with scores of others in memorials urging the king to put to death the hated Queen Dowager. The Prime Minister, Keui Cha-hŏn, stood in the way, however, and it became necessary to banish him to the far north. In the eleventh moon the king finally decided to drive the woman from Seoul, and made all the officials give their opinion about it in writing. Nine hundred and thirty officials and a hundred and seventy of the king's relatives advised to do so, but the aged Yi Hang-bok with eight others utterly refused their sanction of the iniquitous plan; and so these nine men, the last of those upright men who had stood about the late king, were sent into banishment.

The year thus closed in gloom and the new one opened with a memorial from the Prime Minister Han Hyo-san enumerating ten charges against the Queen Dowager; (1) that she had had the officials do obeisance to the young prince although the successor to the throne had already been appointed; (2) when the king was dying she asked him to set aside Prince Kwang-hŏ in favor of the young prince; (3) she prevented, as long as possible, the king from handing over the scepter to Prince Kwang-hŏ; (4) she wrote the letters purporting to be from the dying king asking that the young prince be carefully nurtured; (5) she instigated her father to conspire against the king; (6) she sacrificed in the palace and prayed

for the death of Prince Kwang-hā; (7) she prayed for the same at the grave of his mother; (8) she corresponded with outside parties with a view to raising an insurrection; (9) she sent to the Emperor asking to have Prince Kwang-hā set aside, (10) she sent to Japan asking that an army be sent to overthrow the government.

The king feigned to be very loath to believe all these charges and to act upon them; he called heaven to witness that the very thought of it was terrible to him and averred that he would rather be banished to some distant shore than even to mention such a thing. But after a great deal of urging he was prevailed upon, and said he could no longer be deaf to the entreaties of his subjects and the welfare of the country. So he took away her title of Tā-bi and decreed that she should be called Sū-gung "West Palace," and that she should receive no part of the government revenue, that officials should no more do homage to her, that her marriage certificate be burned and that all her wedding garments be taken from her. He determined also that in the event of her death no one should assume mourning, that her name should be inscribed in no ancestral temple, and that she should be shut up in her own apartments and strictly guarded.

And now there appeared in the northwest a cloud which was destined to overspread the whole of Korea, and China as well. Norach'i was chief of the Manchu tribes. He was from the wild tribe of Kōn-ju which, as we have seen, was broken up by a Korean military expedition. His grandfather's name was Kyu-sang and his father's name was Hapsiri. These had both been put to death by a Chinese general, A-t'ā, and to the unquenchable hatred caused by this must be ascribed the terrible reprisals the young Norach'i made on China, where his descendants occupy the imperial throne to this day. At the time of his father's death he had fled eastward beyond the reach of China's arm but gradually gaining power he crept slowly westward again until he had a footing on the great Manchu plains. But he was not yet ready to carry out his plans against China, and when the Mongol, Hapugeukosip, entered the great wall and overthrew the Chinese general Yu Pu, Norach'i caught him and sent his head to Nanking. The Emperor was pleased at this and gave him the rank of "Dra-

gon Tiger General." Having thus disarmed suspicion, the hardy northman began gathering and training troops until there stood about him 10,000 skillful archers. Some years before this he had killed his younger brother for fear of complications and now in the year of the events of which we are writing he had overcome the three great Chinese generals Yi Yong-bang, Chang Seung-yun and Yang Yö-gwi. The ruling dynasty of the Ming in China became well aware of the gravity of the situation and saw that it was necessary to square themselves for a desperate fight with the great Manchu leader. The first act of the Emperor was to send a summons to the King of Korea ordering him to send generals and troops at once to join the Chinese forces against Norach'i. The king responded by sending a man to find out the exact state of affairs, whether China was weak or strong and whether it would pay to help her in the coming struggle. This was paying China back in kind for her delay in sending aid when the Japanese invaded the peninsula, but Korea was thoroughly loyal to the Ming power. She may be criticised in many ways but there was never shown a deeper loyalty or devotion than Korea showed the Mings during the years of struggle against the Manchus, a devotion that always worked against her own selfish interests.

The Chinese general Yang Ho sent back to the king and said, "When we ask for aid do you merely send a spy to find out how matters stand? This war is as much in your interests as ours, so you had best send an army at once to form a junction with us in Liao-tung." However little stomach the king had for the war this appeal was too strong to be set aside. Even this base king could not overlook the tremendous obligation under which Korea lay on account of aid rendered by China against the Japanese. He therefore appointed generals Kang Hong-rip and Kim Kyöng-sü as first and second in command and under them three other generals, Chüng Ho-sü, Yi Chung-nam and Chüng Hüng-jüng. These men were put in command of 20,000 troops drawn from the five provinces of P'yüng-an, Ham-gyüng, Kyüng-keui, Ch'ung-ch'üng and Chulla, and they were ordered to the northern border. This was toward the close of the year, but before its end the Chinese sent a messenger to hurry forward the Korean troops, as it

was intended to make a grand demonstration with the opening of the new year.

In the first month of 1619 the troops went forward to the seat of war. It was in the middle of winter and most of the soldiers were going from a comparatively warm climate into the rigors of a semi-arctic region. The Chinese Gen. Yang Ho was advancing upon the Manchu position by four different roads. The whole army rendezvoused at Sim-ha in Liao-tung not far from the Korean border town of Eui-ju. The combined forces were led by four generals, Yang Ho, Yu Chŭng, Kyo Il-geui and the Korean Kāng Hong-rip. Meeting a small body of five hundred Manchu troops they drove them back into the hills with considerable slaughter, and fondly supposed that all the Manchus could be put to flight as easily. In this preliminary skirmish the Koreans took a leading part, and one general was killed and another was wounded in the hand. The next day the whole force advanced to a place called Pu-go. The right and left flanks of the army were composed of Chinese and the center was held by Gen. Kang Hong-rip with his Korean troops. Suddenly, almost without warning, ten thousand Manchu horsemen swept down upon the right flank. The impetuosity of the charge carried everything before it, and almost instantly the whole right wing was thrown into confusion and took to precipitate flight, in which both Gen. Yu Chŭng and Gen. Yang Ho were killed. Then the Manchu chief Kwi Yŭng-ga with 30,000 men came across the Ka-hap Pass and fell upon the left flank, and that too was routed in short order. The center under Gen. Kang had not yet been attacked and stood unmoved by, and not unlikely unconscious of, the terrible destruction being meted out to their allies to the right and left. Now, Gen. Kang had been instructed by the king to watch the turn of events and if the Chinese could not hold their own to go over to the Manchus and make friends with them. This indeed does not look much like loyalty to China, but it must be remembered that we are dealing now not with the Korean sentiment as a whole but with the wretch who occupied the throne at the moment, and who had no more real loyalty toward China than he had love for his own country.

Gen. Kang followed his instructions and sent to the Man-

chu leader and said, "We are not enemies. There is no cause for hostilities between us. We have been forced into this unpleasant position against our wills. As the Chinese showed us favors during the Japanese invasion we have had to make some show of interest in order to reciprocate the favor, but as things have turned out we should be glad to make friends with you."

The Manchu chieftain was willing enough to come to this agreement and so the whole Korean contingent went over *en masse* to the Manchus. Gen. Yang was brought before Norach'i to make his obeisance. That powerful man was seated upon a throne, clothed in yellow silk, and on either side were many young women with jewelled pendants in their ears. Gen. Kang was told to stand some distance away and bow, but he said that in his own country his rank was sufficiently high to warrant a nearer approach. So he was led nearer. He then made only a slight genuflection. This did not please the choleric Norach'i and the general was compelled to make a proper obeisance. Gen. Kim Kyōng-sŭ likewise went through this humiliating ceremony.

It appears that Gen. Kang had decided that it was to his interests to join himself permanently to the Manchus, for when soon after this Gen. Kim tried to despatch a letter to the king, giving a carefully detailed account of the Manchus and their strength, the letter was intercepted by Gen. Kang who gave it to Norach'i and advised that Gen. Kim be killed. This was immediately done.

Three months later the Manchu chief sent a letter to the Korean king, couched in the following terms, "I have seven causes for hating the Ming dynasty and it is impossible for me to keep my hands off them. Now you and I are not enemies. To be sure you have injured us more or less in the past, but we will waive all that. It will be necessary for you however to break off all connection with China and stop aiding her in any way." Gen. Kang also wrote at the same time saying, "The Manchus are training all their youth to war, and soon they will have the whole of Liao-tung." When the king received these letters he referred them to the governor of P'yŭng-an Province to answer. The answer ran as follows, "For two hundred years both you and we have

been the subjects of the Ming power and now that trouble has arisen between you and the authorities at Nanking it will be bad for you and us as well. China is like a parent to us and how can we refuse to aid her? We cannot listen to your demand and abstain from helping her. If you will make peace with us and clearly define our boundaries and abstain from conquest, China will not be only glad but will reward us both with gifts." To this the Manchu replied, "If you think that China will give presents you have been grievously deceived by her. They are all liars and cheats and I hate them. Put away this idea and stand shoulder to shoulder with us. We must take an oath and sacrifice a white horse to heaven and a black bullock to the earth. After that I will send back all your generals and soldiers. Let there be no more weapons used between us, but only horse-whips." This latter refers to friendly intercourse by means of horses. Gen. Kang also wrote, "Norach'i has taken Puk-kwan and Gen. Kim T'ā-sūk is dead. Pāk Yang-go has surrendered. Norach'i has joined the Mongol forces to his own and is advancing on Yowgwang. His two sons Mangoda and Hongtasi advise him to first seize Liao-tung. Every day there are long debates to discuss whether it were better to strike Liao-tung or Korea first. This is a secret but I am sure of what I say. They are making great numbers of ladders and I am sure they are intending to invade Korea first."

This letter troubled the King, for it interfered with his own personal comfort. So he sent a swift messenger to Nanking begging the Emperor to send a large force to "guard your eastern territory" which meant that the king wanted China to stand between him and this Manchurian scourge.

The relatives of Gen. Kang were kept informed by him of the state of affairs in the north, and they sent large sums of money to Norach'i to buy him off and prevent him from invading Korea; and it may be that it was this, at least in part, that delayed it for some time. The king's messengers found the road to Nanking blocked by the Manchus and so had to turn back. The king thereupon sent envoys one after another by boat, but as the Koreans were poor sailors, they failed to land at the right place and fell into the hands of the Manchus or were wrecked by storms.

The Manchus now, in 1621, held the whole of Liao-ting and the Chinese residents were fleeing in all directions. Thousands of them crossed into Korea and many crossed over to the islands of Ok-kang and In-san near the mouth of the Yalu River and there, huddled together in wretchedness and want, bewailed their pitiable condition.

The prefect of Hui-ju implored the king to forward troops to hold the Manchus in check and the Chinese Gen. Wang wrote the king demanding a contingent of Korean troops to oppose the wild horde that threatened the Ming power. But the king was utterly incompetent, and all Seoul was in a ferment. The king thought only of himself, and looked to it that a comfortable place was arranged for him on the island of Kang-wha, in case it should become necessary for him to leave Seoul. In the early summer a Korean named Yi Yöng-bang, who had gone over to the Manchus body and soul, and had become son-in-law to Norach'i, took a body of Manchu cavalry, crossed over to the islands of Ok-kang and In-san and massacred all the Chinese refugees he could lay hands on. This again struck terror to the heart of the king, and it threw Seoul into a fever of excitement. The king collected nine thousand troops from the southern provinces and stationed them at Su-wün, but there was no one whom he could appoint general-in-chief; so he had to recall from banishment Han Chun-gyüm and confer this honor upon him. Han Myüng-yün was made second in command. He was a man of low extraction but had acquired a certain amount of fame in the Japanese invasion.

In the following year, 1622, the Manchus entered China and were everywhere victorious. They wanted to make a treaty with Korea, but the king could decide neither one way nor the other. His envoys had not reached China and he had no word from the Emperor. The queen memorialized the king in the native script and said, "Those northern savages want to make peace with us, not because of any feeling of friendship for us but because they think they cannot handle China and Korea both at once. So they do this to keep us quiet until they finish with China. The king should make up his mind one way or the other and act. Think of what the Chinese did for us during the late invasion! We were on the very

edge of destruction and they succored us. Both king and people should be of one mind and hasten to send soldiers to oppose this common enemy. Even if we do not succeed we shall have clear consciences, for we shall know that we have done what we could to aid China in the hour of her distress." In the third moon a letter arrived from the Manchu headquarters which read as follows, "You say that you are the child and China is the parent. Well, I am now striking your parent, but you seem not to be able to help her. There is no use in trying to do so." In answer to this grim pleasantry the craven king sent an envoy with gifts to the Manchu camp, but the gifts and envoy were both spurned with insults.

The Chinese general Mo Mun-nyŭng fled from Liao-tung by boat and landed at Yong-ch'ŭn in Korea. Finding there many Chinese fugitives, and among them not a few soldiers, he organized a little army and marched against the Manchus. In his first fight he was quite successful, coming from the field with the head of the Manchu general, T'ung Yang-jŏng. He then made his headquarters at Ch'ŭl-san. With the approach of winter the Manchus crossed the Ya-lu in force and he was outnumbered and had to flee. He sent a letter to the king saying, "I am now here in your territory with a small force, let us unite and drive back this Munchu horde. But nothing came of it.

The Manchus were exceedingly cruel toward their captives. Having collected a large number they made them sit down in rows and then the Manchu braves went along the line and shot arrows into their victims. If the wound was not instantly mortal the victim was compelled to pluck out the arrow with his own hands and give it back to his executioner.

Meanwhile Korea was going from bad to worse. For many years all official positions had been sold to the highest bidder. Governors and generals paid 30,000 cash, prefects 20,000 and clerks paid 3,000. No office could be procured without an immediate cash payment. The price put upon the office of Prime Minister was so great that for many years no one could afford to take it, and so the place remained vacant, perhaps to the benefit of the people. The king was ruled by a favorite concubine and she made use of her power to enrich

her relatives and those attached to her. She and other concubines sent men to the country to peddle offices. Half the money they kept themselves and the other half went to the pockets of the concubines. Such was the desperate condition of affairs when the year 1622 came in ; and we must now record the downfall of this wretched parody of a king.

A man by the name of Yi Kwi had desired for a long time to find some way of ridding the land of the desperate tyrant, and at last he found five men who were willing to engage with him in the good cause. They were Sim Kyōng-jin, Sim Keui-wūn, Kim Cha-jūm, Ch'oe Myūng-gil, Kim Nyu. After thinking the matter over and discussing it, they decided that if their plan succeeded they would put on the throne the grandson of Sūn-jo Tā-wang. Kim Nyu was made the leader in this plot. Collecting money they fitted out a small but select body of soldiers and put Gen. Yi Heung-ip at their head, and the day for the event was set. But one of the men connected with the plot turned traitor and told the king the whole plan. The conspirators learned of it immediately and decided to carry out their program in spite of all. As it happened, the king was in a drunken carouse at the time this interesting bit of information was given him and he forgot all about it. That very night the band of conspirators met at the appointed rendezvous beyond the Peking Pass. But there was trouble, because some soldiers who were expected from Chang-dan had not yet arrived ; so a swift messenger was sent to find them. They were met twenty *li* out and hurried forward. Yi Kwal, with several other generals, went to meet these troops beyond the pass and lead them into the city. They found several hundred soldiers ready for the enterprise ; but a man named Chang Yu came in haste from the city and said, "The king has been told. The government troops are coming out to seize us." Yi Kwi seized Yi Kwal by the hand and said, "Kim Nyu who was to lead us has not arrived and you must be our leader." So he consented. He gave each soldier a piece of paper to fasten to the back of his collar so that they would be able to recognize each other and not be thrown into confusion. At the last moment Kim Nyu arrived and then there was a quarrel between him and Yi Kwal as to the leadership ; but as day was about to dawn they let Kim Nyu take charge.

